

BLUE GRASS BLADE.

EDITED BY A HE A. T. Parker
High and Ashland and East Side
Spokane

VOLUME XIII. NUMBER 11.

SATOLLI

TO DINE WITH ROOSEVELT
And Secretary of War Taft—Cardinal
Gibbons, It Is Said, Will Accom-
pany the President.

Baltimore, Md., June 11.—Francis Cardinal Satolli, prefect of the Congregation of Studies at Rome, reached Baltimore today. To night he is the guest of James Cardinal Gibbons, with whom he will spend a part of Sunday.

The visit of Satolli has delayed considerably his return to America, which, when originally made public, did not include Baltimore. It is believed that Monsignor O'Connell realized that Satolli has made a mistake in publicly slighting Cardinal Gibbons and privately presented on to His Excellency's secretary to the cardinal. These changes, Satolli says, that his visit is one of a personal nature, but this was taken with a grain of salt, the true object of the trip is to have been to endeavor to establish a nunciatur in Washington, thereby establishing diplomatic relations between the United States and the Vatican.

It has been learned to-night that Satolli will dine in Washington on one night, probably next week, with President Roosevelt. The dinner will be given by the Secretary of State and Secretary of War Taft. It is understood that Satolli was made to understand that these functions could only be performed by having Cardinal Gibbons as one of the guests, and it is now a part of the program for Cardinal Gibbons to be present at the meal. The Roosevelt and Taft dinner, Satolli will leave here Saturday afternoon for New York, and will begin a part of his Western tour Monday.

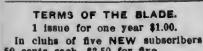
Comment—The Liberals of the country should keep their eyes on the conduct of Satolli. The Catholic church has been trying to get this country to send a minister to Rome and have one of its own accord here, for a long number of years, and every time the campaign the attempt is made. The action of president afford us the opportunity to trade on.

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"THE DAMNED STUFF CALLED
ALCOHOL."

I believe that alcohol, to a certain degree, demoralizes those who make it, those who sell it, and those who drink it.

I believe that it is unsafe from the coldest and poisonous womb of the distillery until it amply fits into the hell of crime, death and disease, it demoralizes everybody that touches it.

I do not believe that anybody can contemplate the subject without becoming prejudiced against this liquid crime.

All you have to do is to think of the deaths of the suicides of the insanity, of the property, of the ignorance, of the distress of little children, tugging at the faded dresses of weeping and despairing wives, asking for bread; of the men of genius it has wrecked; of the millions who have struggled with imaginary sarapans produced by this devilish thing.

And when you think of the sins of the flesh, of the prisons, and of the scaffold, used either hand, I do not wonder that every thoughtful man is prejudiced against the damned stuff called alcohol.

ROBERT G. INGERSOLL.

"Keep Church and State forever separate!"—GRANT.

"In no sense whatsoever is this government founded upon the Christian religion!"—WASHINGTON.

"The divorce between Church and State should be absolute!"—GARFIELD.

WANTED—The name and address of every farmer in the U. S. that has a drilled cased well, or contains plates having one put down. Mills & Ross Co. (well specialists), Milwaukee, Wisconsin. 1-lry.

In addition to what I have printed about Julian Renfro the Chicago Evening American's account adds the following:

Renfro regained his normal strength rapidly, but did not speak nor could he hear. Realizing that he had been stricken deaf and dumb, and believing that his challenge to God brought him to his senses, he became a preacher at that.

Men who can uphold that hideous hell can, and do, will, do almost anything in the calendar of crime. Both are ripe for mob violence, and the preacher is the worse of the twain—W. L. POPENHORN.

ANOTHER SUGGESTION

If the above plan to send Dr. Wilson to Rome is to be adopted further consideration should just before the departure a Rome Congress edition of the Blade be issued, printing the credentials of Dr. Wilson, President of the National Liberal Party, testifying that he is the regularly appointed delegate of American Freethinkers to the Congress, bearing the credentials of the National Liberal Party of the United States in their members in other lands. In this issue let the Blade publish a list of all the Freethought publications in Amer-

ica giving the location and name of each one, also the names of all Liberal organizations with names of officers.

Articles of greeting and information regarding the status of Freethought in America will be given, the work of all lands in touch with each other, strengthen the cause and renew the courage of the workers.

It is to be noted that it is peculiar fitting that the blade has fought so heroic a battle for Freethought for 20 years, will get out such an issue, especially startling being too, that Dr. Wil-

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REV. DR. ULYSSES GRANT WILKINSON

Campbellite, Texas, Repents the Devil.
In "The Firm Foundation," Before Getting the Condition of My Pulse and Temperature in the Blad.

IS THERE A GOD?

(From the Firm Foundation).

We must have better evidence than the bare assertion that if God possesses the power to prevent suffering He would do so. Who knows, if we reject the testimony, that He will damn us all eternally? Suppose that we should take the position that blind and unreasoning nature is responsible for these conditions, it will not help out the dilemma. If blind and unreasoning nature inflicts such punishments in this state of existence, either through rational or irrational means, then it is by experience that a demonstration she does not there be no God, who can say that she will not do so in a future state? Ye advocates of this Godless theory of atheism, the burden is on you. Gird up your loins like men and answer. If you affirm a negative, it places the onus on you to prove it. True, it places you in the position like the fool who said in his heart there is no God. But perhaps you will say as Editor Moore says in his article, "I did not kill a man last night, yet if I had to prove I did not, I could not do so." The examples are not similar. For no one has accused you of killing a man, and by far the greater portion of the human race has always believed in a God. If a prima facie case had been made out against you for murder one thousand parts as strong as the case is made in favor of the existence of the God of the Bible, the burden would be shifted to your shoulders and you would be called upon to give your defense. And you would have to use testimony to establish it, too. You would have to show the witnesses were false, and had sworn falsely, for the biggest liar on earth can tell the truth at times, and if you should prove the witnesses unworthy of credit, it would necessarily follow that they had lied. In this particular instance, thus on you is shown the predicament in which the atheist places himself.

No, under the Psalmist was led to exclaim: "The fool hath said in his heart: There is no God."

Again we find wise, wholesome governments, governments that even infidele admires; governments founded and administered by our wise and good forefathers—the especial boast of the infidel: Washington, Franklin, Jefferson, Payne and others. Yet that government inflicted severe punishments. Many and many were imprisoned, tortured, hanged by its authority and with the sanction of these men. Were their intelligences like ours? Does the fact that they inflicted punishments on lawbreakers prove that they did not exist? Such is the logic of Editor Moore and his doctor respondent.

One more example. There was Abraham Lincoln. The infidel will give him credit for being one of the best. His justice, mercy, generosity, kind and loving disposition has perhaps seldom if ever been exceeded, not often equalled. Yet what did he do? By his express authority, in obedience to his direct commands, Sherman marched through Georgia and the Carolinas, under the very flag of the great and humane government of the United States, with its entire sanction and this great, good, generous Lincoln at its head. Yet in this march Sherman destroyed more property, more life and caused more suffering, both of the innocent as well as the guilty, babes and sucklings as well as old, hardened reprobates, than a dozen Mont Pelee eruptions and Galveston floods together. But perhaps you will say that it was necessary, was the shortest way to end the unfortunate and cruel war and really caused less suffering after all than it inflicted.

That the suffering was the greatest with the infidel was a consequence not intended, and could not be prevented; that these people brought this on themselves and that it was a punishment they deserved for their own misdeeds etc. And when you do, you answer all your own objections and arguments to God and His works which are so far above man's works that man cannot even criticize them intelligently. And when he begins to criticize the wonderful Architect of the universe, he reminds us of old Tom Carlisle's critic fly who, with his half inch vision, sits upon a noble structure, unable to see the beauty or utility of the grand whole, nor the purpose for which it was erected, seeing perhaps a splinter or a nailhead that obstructs its own insignificant vision, wondering why the architect had left it there and criticizing him for his stupidity in doing so. "Canst thou by

searching find out God?" You could not make a world if you should try. Your wisdom and power are too limited. Neither could you govern one after it was created. In this respect man has been tried and found to be a failure, too. Then will he in his presumption attempt to criticize the works of the great being Who can make one, Who has made one and places it in evidence itself so that none can dispute it and say that He is not governing it right? Oh, vain man; who art thou?

But suppose the great Ruler of the universe, whose ways would necessarily be incomprehensible to finite beings like ourselves, had chosen to interfere in the Mont Pelee eruption, or the Galveston flood, and to have saved those people by miraculous intervention? Certainly not. No will question that if there is a God He could have done it had it been His will. He would have been doing something that the infidel has always made the subject or more ridicule than all things else combined, with which he has prodded the Christian, calling him superstitious, foolish, silly, childish, etc. That is, He would have performed a miracle. And suppose He had done so; it would have been only to have spared them a few days longer at best, for each one as before to chase his favorite phantom and shortly to sink into the grave and be no more. If He was responsible for their death, who can say that it was premature? Perhaps they were not cheated out of much if anything by having to give back the life given to them, and which they had mislaid, at this time and in this way. And had they been spared at this time, a worse fate may have shortly awaited them not altogether. It is true, but where is the difference which did not die at once or separately, so far as death is concerned personally. All must undergo the pangs of death. With those people it was only one brief pang and all was over. Hail they lived longer they might have been called upon to endure the pangs for days while slowly dying. No one can escape the terrible ordeal. The blade editor and his doctor correspondent must both soon shuffle off this mortal coil. His death may be painful as was theirs. If so, what condolence can you offer them that will not be due to him?

In all ages, in all countries, in all times, people of all ages, sexes and conditions are constantly dying. The voice of weeping Rachel is not alone heard at Galveston and Mont Pelee, nor alone in the slaying of the babes of Bethlehem, but in all countries and in all times. The air is full of warnings to the dying.

Why single out one single instance like these great catastrophes and wonder that a God would permit them, and because they occurred assume that there is and cannot be any intelligent governor of the universe.

Before you can judge as to whether God acted for the best in permitting these things, you must first possess the infinite wisdom and power that would enable you to govern the universe. Suppose Mr. Webster said, I should find you an infinite reason why the God of the universe permits suffering and death, sorrow, etc. Who would furnish you with a mind to comprehend it? You could as easily measure the infinite God with finite powers of conception as you could measure infinite space with a ten-foot pole. Suppose that God should speak to you in the flaming language of the sky? How would you comprehend him? Because He speaks to you in your own halting, stammering tongue, the only reasonable way that He could speak to you, reducing the flaming truths of the eternal world to intelligible human characters, you reject it and say that it is unworthy of Him.

But notwithstanding all this, notwithstanding all your Godless theories of atheism, that come up from age to age, exist for a time and then are relegated to the rear, to be heard of no more except for curios, or to be used in demonstrating some of the truths in support of Christianity. I say, notwithstanding all this, God did not inflict the short and cruel war and really caused less suffering after all than it inflicted.

With the infidel, as a consequence not intended, and could not be prevented; that these people brought this on themselves and that it was a punishment they deserved for their own misdeeds etc. And when you do, you answer all your own objections and arguments to God and His works which are so far above man's works that man cannot even criticize them intelligently. And when he begins to criticize the wonderful Architect of the universe, he reminds us of old Tom Carlisle's critic fly who, with his half inch vision, sits upon a noble structure, unable to see the beauty or utility of the grand whole, nor the purpose for which it was erected, seeing perhaps a splinter or a nailhead that obstructs its own insignificant vision, wondering why the architect had left it there and criticizing him for his stupidity in doing so. "Canst thou by

"bare assertion" is no evidence at all.

The question beginning "Who knows" has no force.

the remarks about "nature" assert nothing, are of no consequence and demand from me no consideration. This Christian preacher, whose religion is based on the supposition that Jehovah is the only God, assumes that there is no God and until the atheist proves there is no God, the Christian preacher claims that all should confess that there is a God. The atheist can never prove there is no God because no man can prove a negative.

The Moslem asserted that Joe Smith was the prophet of God and that the atheist could prove that Joe Smith was not a prophet of God, all people should believe that Joe Smith was the prophet of God; but nobody will ever prove that Joe Smith was not a prophet of God because nobody can prove a negative.

Dowle said he was Elijah and nobody could prove that he was not Elijah because nobody can prove a negative.

The process of reasoning used by Rev. Wilkinson is exactly the same as that used by Mohammed and Joe Smith and Dowle to prove their claims.

If Wilkinson's argument proves there is a God, the arguments of Mohammed and Joe Smith and Dowle prove that the first two are the prophets of God and that Dowle was Elijah. This is known in logic as the *reductio ad absurdum*, the principle that which proves too much proves nothing.

For argument's sake I will make some pretensions.

I am now the greatest of all living thinkers. I write continually under the influence of inspiration that millions of people guide me in all that I write so that I cannot write any error. I am morally and intellectually infallible, and this inspiration tells me to write the word that there is no God and that the Christian religion is a fraud invented by priests to fool the people out of their money.

You may ridicule this and call me a fool and a liar and all that, but I have said it, and you have—according to your reasoning—told me what I say until you can prove that what I say is not true, and all the preachers in the world cannot prove that what I say is not true.

Before, however, my assertion of my own inspiration becomes of any interest or importance to the world I must prove my inspiration, and, in exactly the same way, before Rev. Wilkinson's assertion that there is a God amounts to a matter of any interest or any importance he must prove that there is a God.

Nobody can prove that there is no God and nobody can prove that I am not inspired, but that fact no more proves that there is a God than it proves that I am inspired.

A young man in Chicago named Julian Renfro claims that recently God most surely worked a miracle to show him (Julian) that there is a God.

All the combined atheist or Christian genius of the world cannot prove that this miracle did not occur just as Renfro said it did, but all people of common sense understand, all the same, that Renfro is just one of the thousand and one liars that are continually making such claims as he does.

But according to Wilkinson's reasoning he and all others are fairly bound to believe that what Renfro said is true until somebody can prove it is not, and it is essentially impossible to prove that what Renfro said is not true.

Of course if the atheist affirms a negative, it places the onus on him to prove it—but no man of good common sense will undertake to affirm a negative.

Common sense suggests that a man may affirm an affirmative or deny an affirmative but no man can affirm a negative.

A man may say that I am a thief or a murderer or a murderer—one or both—because no man can prove a negative, and therefore the law assumes that no man is a thief or a murderer until somebody proves that he is one or both.

When any man makes any statement that is contrary to the general experience of the people of his age and country the common and natural presumption is that the statement is untrue until the man can prove that the statement is true.

A man named Farris, at Hustonville, in Kentucky, has lately published that some kind of supernatural rapping beat on his house so hard that it was heard 300 yards away and made the end of his house bulge out.

Such a thing is contrary to the general experience of men in Kentucky and the common and proper conclusion is that Farris has lied or was mistaken.

Wilkinson says there is a God. No man in Kentucky has ever seen a God ever saw any man that ever saw one, or heard one, or felt one, or tasted or smelled one.

It is, therefore, contrary to—or, at

least, not in harmony with—the experience of all the men and women in Kentucky, that there is a God, so that the natural and legitimate conclusion is that when Wilkinson says there is a God he is either lying or mistaken. We can imagine that men like Farris and Wilkinson may have disordered intellects that would make them believe what they say, or we can imagine that, for some purpose of gain or excitement or sensation or novelty these men might say three things when they did not believe what they said, but rational and honest people are under no obligation to believe what they said simply because they said them and the fact that Wilkinson is a Christian does not prove that what he said is true, or even intended to be true, any more than the fact that Farris is a Christian proves his spirit rapping story to be true, because the general experience of the people is that Christians are just as liable to be or mistake as other people are, and there is a very strong and rather prevalent impression that any Christian, and especially a preacher, will lie for his religion.

The statement that "by far the greater part of the human race has always believed in a God" is one of the very weak statements of preachers. Granting that it is true it would not prove that the Christian religion is a true religion that makes wars and many other varieties of misery.

Of the eighty millions of people in the United States, the statistics of the churches show that only twenty million are Christians and that the remaining sixty million are non-Christians. According to the records of various preachers, how accounting for the prevalence and increase of crime by saying they come from the increase of atheism; so that the alleged fact that the greater portion of the human race believes in a God is no argument for Christianity. To say that any portion of the human race has always believed in a God is simply stating what no man can possibly know as the history of the human race is very short as compared with the existence of the race.

No man, in any civilized court in the world, under any circumstances, is called upon to "prove" the "impossibility" of the "non-existence." His innocence is presumed until the contrary is proven. No man has to show that the witnesses are false and have sworn falsely in order to enjoy the presumption of his innocence until the contrary is proven.

No court in Kentucky would admit as evidence that which Mr. Wilkinson offers as evidence of the existence of a God.

Where is any "predicament" in which the atheist has placed himself?

Mr. Wilkinson says there is a God and I say there is not, how am I in any more embarrassing predicament than he is?

The opinion of "the Psalmist" does not even act ice in this case. The indications are that "the Psalmist" was a liar.

We find a government that we claim is the best one in the world that was established by Washington, Franklin, Jefferson, Palat and others. People who know as much about Palat ought to know how to spell his name.

That good government and good rulers inflict severe punishments upon criminals is no reason why a good God should do so.

A good government is driven, by necessity, which it deplores, to inflict sufferings because its powers are limited and finite, but the powers of a God are not limited. It is not driven by necessity to do anything. He did not have to burn people at Mont Pelee and drown them at Galveston. He could have avoided doing either of these and more people would have lived if he had not done so, but such unnecessary infliction of suffering imposed upon the innocent and the guilty alike make millions of people hate God and make millions of atheists.

Yes, "there was Abraham Lincoln" another infidel, and infidels generally regard him just as you do.

If a man cannot criticize God's works intelligently what are you trying to do? You are decidedly criticizing them, and if you admit that you are not doing so intelligently you ought to quit it and go at something in which you think you can proceed intelligently.

There is no possible way to proceed intelligently in talking about the acts of God except to compare such acts with the acts of good people and the acts of bad people.

Nothing but a fool or a religious fanatic will say it is good in God to cause unnecessary suffering and bad in a man to do the same thing.

No man has ever shown any necessary

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why God should have treated Galveston as he did. No man of any sense will say that Galveston deserved such a fate more than a thousand other towns in America. And yet if any man had brought such a calamity as that upon Galveston, he would have been hanged as a felon. A good who would do that is no better than a man who would do that.

If the fates of Mont Pelee and Galveston are samples of what God does, pray give us some samples of what the devil does.

All the rush you are giving us about the great being who created the world and governs it, etc., etc., etc., don't count—that is the question in issue; that's what we are trying to find out; whether or not there is any such God.

If your question is admissible that settles it and further discussion is unnecessary.

That "Oh, vain man" business don't count either. I dash say that it is more vain for me to say that there is no God than for you to say that there is.

Why do you live in Texas, set yourself up to know any more about God than I do living in Kentucky, especially as I am but recently back from Palestine. God's old stamping ground, and nobody ever heard of God being in Texas, and nobody believes he would go there.

You apologize for God's destroying Galveston as he did by saying that, any way, the people would all soon have had to die by some mean.

Exactly the same may be said for the car barn murders lately hanged in Chicago. Those murderers did not do anything so very bad, after all, you seem to think.

In a few more short and fleeting years all those men that were murdered by the car barn murderers would have died from some other cause or causes, and the car barn murderers only hastened up things a little.

An Irishman condemned to death, upon being given the choice of deaths he was to die, said he would choose death from old age.

I think to have given that option to the people in Galveston, and to the people murdered by the car barn murderers would have been more creditable to God and to the car barn murderers who would do that.

Why do you say that the people in Galveston had "misunderstood" their lives. Many of them were habens—some of them were good—women giving their lives to help the poor and afflicted in the hospitals. Yet, in order to apologize for your God, you say these people were "misusing" their lives.

Yes, the chances decidedly are that I must soon "suffer" from this mortal coil. Why do you say your God keep me in infidelity? Until I am nearly 70 years old and burn up little children and their good Christian mothers and elegant young preachers in the Iroquois theater?

I assume that there cannot be any intelligent governor of the universe, because the things attributed to him are not intelligently done.

There is no intelligent God in God's increasing creation that would destroy the tobacco worm so as to decrease the amount of cotton, that makes people happy, and increase the amount of tobacco that injures their health.

If God is proceeding intelligently why is he discouraging Christianity by letting the infidel Japs lick the Christian Russians?

Your argument for the Bible is that God was for the Jews and against the heathen. Little David knocked out Goliah, and now that the Little Infidel Jap is everlasting pulverizing the big Christian Russian, why don't it show that God is for the heathen and against the Christian?